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# THE AFRICAN REPOSITORY

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# THE AMERICAN COLONIZATION SOCIETY.

Colonization Building, No. 450 Pennsylvania Avenue, Washington, D. C.

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*President.*—HON. JOHN H. B. LATROBE.

*Secretary and Treasurer.*—WILLIAM COPPINGER.

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## EMIGRATION TO LIBERIA.

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY, will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age and circumstances, addressed to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

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## FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of \_\_\_\_\_ dollars.

(If the bequest is of personal or real estate so describe it that it can be easily identified.)

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## THE AFRICAN REPOSITORY.

Published quarterly by the AMERICAN COLONIZATION SOCIETY: is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

THE  
AFRICAN REPOSITORY.

Vol. LXVII. WASHINGTON, D. C., JANUARY, 1891. No. 1.

THE ECONOMIC SIDE OF AFRICAN COLONIZATION.

BY HON. HENRY W. GRIMES, EX-ATTORNEY-GENERAL  
OF LIBERIA.

The American Colonization Society and its auxiliaries are usually classified by friends and foes alike among the so-called philanthropic institutions of the country, and in the highest, best sense of the word they are philanthropic, for the principles underlying them are a recognition of the manhood of the Negro, and a desire to give him practical aid in developing his manhood along the lines of God's providence, and it is by such *practical* evidences of a desire for our neighbor's welfare that we follow in the footsteps of Him who "went about doing good"—the ideal Philanthropist. But Colonization has other than what are usually considered philanthropic or benevolent aspects, and we purpose to regard its economic aspect in this article.

Economy, as we know, means literally the law of the house, and, as applied to nations, means the principles or laws which regulate their proper management and secure their well being.

The object of every nation being the welfare of the governed, anything which promotes the well being of the nation at large, or any portion thereof, is entitled to be regarded as a valuable agent, whether it acts on the people's minds, bodies, or finances. The principles of the African Colonization Society, correctly carried out and receiving due recognition and sufficient pecuniary aid, would tend to benefit directly a large portion of the people of this country in every respect, and the whole nation indirectly; for by

providing the means to remove many whose disadvantageous position awakes in their bosom feelings dangerous to the peace of the State, Colonization would furnish a safety-valve which might prevent many of the unfortunate explosions that periodically disturb the harmony of the South.

Again, by furnishing a field where the intelligent and energetic colored men of this country could find opportunities for demonstrating and developing their capacity, the Colonization Society could do more than all the educational and religious institutions in this country to revive the self-respect of the colored people of the United States, which was impaired by slavery, and also to obtain for them the respect of the whites, for an ounce of fact is worth bushels of theory in a case like this. When the colored man, born and reared here, is seen in Liberia, or anywhere else, grappling with, and successfully solving, the problems of national life, unaided by any but men of his own race, who can deny his capacity? Who can withhold their respect? And until the colored man respects himself and is respected by his white fellow-citizens as a MAN, no "Federal Election Bill," or anything else, will put a stop to efforts to exclude him from political power and position, and all the train of evils arising therefrom. It would be unreasonable to expect it. No amount of talk can prove the manhood of the Afro-American to the American people; nothing but the irresistible logic of facts. His best friends will feel that he needs a little more looking after—a little more taking care of—just a little more restraint than the other race; and so long as such views prevail, his manhood is not fully admitted—his equality is denied.

This is, however, an age when the ultimate test for every institution is, Does it pay? And therefore, laying aside other considerations, let us see if African Colonization could not be made to pay as a financial speculation. Knowing as we do that the nations of Europe are engaged in a scramble for African territory, and recognizing that all the love of the most christian of christian nations (whichever that may be) for God and humanity is scarcely sufficient to account for the eagerness with which the scramble is carried on, we are led to conclude that something more than an

anxiety to civilize and Christianize the "benighted heathen of the Dark Continent" animates christendom. And when we read the accounts of explorers, and see how they dwell on the fact that Africa's forests are teeming with useful plants and animals, her "stones are iron, and out of (her) hills you may dig brass" and other metals, while her rivers not only "roll down their *golden sands*," but are full of valuable fish and other things that can be utilized,—we suspect that there is no small portion of the love of "filthy lucre" mixed up with the love of the "Brother in Black," constraining christendom in its efforts for Africa's redemption. And our suspicions become certainties when we read of the gold and diamond mines that are being opened, the hundreds of steamers that are being employed in the African trade, and the vast fortunes that are being accumulated by the citizens of various European nations in Africa.

Africa may be an infant, but she is not a poor one, and the tutors and guardians, self appointed or otherwise, who are undertaking the development of her latent powers are getting well paid for their trouble. But where is America—Christian America—money-loving America? Has she nothing to offer—nothing to seek? Has "Brother Jonathan" no love for humanity as represented by the African bowing down to wood and stone (valuable woods—valuable stones perverted to the purposes of idolatry)? Or has he no regard for "The Almighty Dollar" as represented by the said wood and stone and other valuable products of this land?

America is capable of doing more *for* Africa, and making more *out of* Africa, than any nation in christendom; and as power denotes responsibility, a few mission stations and the sporadic efforts of a few philanthropists will not be sufficient to point to when the Master takes account. The large number of persons of African descent in this country, the principle which forbids this country to plant "dependencies," give America an opportunity for planting autonomous colonies of persons of the Negro race in Africa which can and will do more for the enlightenment of the Dark Continent than any other agency. While the natural preference of these colonies for American goods—a preference

which leads to the extensive importation to-day into Liberia of American goods through European ports and in European vessels—will open a series of markets for American productions which will greatly add to the wealth and prosperity of this country.

It is, however, a well-known rule in business that profits are in proportion to outlay. If America only expends a few hundred dollars to keep one or two small sailing ships in the African trade, of course the enterprising merchants of Liverpool, Marseilles, Hamburg, etc., who spend more thousands than she spends hundreds, who send more steamers to Africa than her sailing ships have yards, and many of whose steamers could about carry her ships on their decks, make more thousands of dollars than she makes cents out of the trade. *They actually take American goods into African markets and undersell American traders*—although said goods have to be carried from here to Europe and thence to Africa—and make money at it!

But if American steamers, manned by American citizens, were going daily, or even monthly, from her various Atlantic ports direct to Africa, carrying as sailors, visitors, and emigrants Afro-Americans who could thus see and appreciate Africa's resources and learn where they could best find a field for their enterprise; If such as desired to emigrate could rely on the support of America—I do not mean pecuniary support, for I think they would not need much of that, but moral support to protect them from the intrusion of grasping foreigners or misguided natives, so that unlike Liberia they might grow under the protecting wings of the Eagle until strong enough to stand alone,—States like Liberia would spring up in a short time all over Africa, and America would find Colonization a paying business not only in a financial sense, but she would find that she was making reparation for the cruel wrongs of slavery and learn that it is in very deed “more blessed to give than to receive.”

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DR. BLYDEN AT LAGOS.—In recognition of his services to Africa and the Negro Race, the natives of the British Settlement of Lagos, West Africa, have extended a formal invitation to Dr. Blyden to visit that colony and its adjacent interior. He left Liberia for that interesting portion of Africa about the middle of last November. We hope to receive for these pages some notices of his travels.

## THE LATE HENRY M. SCHIEFFELIN, ESQ.

BY PROF. EDWARD W. BLYDEN, LL. D.

Colonization, Missions, Liberia and humanity generally, have lost a great friend and benefactor in the death of Henry M. Schieffelin, Esq., of New York.

The only thorough exploration of the interior of Liberia was executed at his expense. Mr. B. J. K. Anderson, a young man educated in Liberia, started from Monrovia under the patronage of Mr. Schieffelin on his eastward travels in February, 1868, and returned in March, 1869. The geographical results of this expedition were most important. Mr. Anderson described in a neat little volume "The Journey to Musardu, the Capital of the Western Mandingoes." At the time of its publication it was the only authority on this portion of Africa, and was placed by Sir Roderick Murchison, that eminent geographer, in the library of the Royal Geographical Society by the side of Laing's Travels, as a fit companion to that work.

A settlement was founded by Mr. Schieffelin on one of the Liberian rivers, and bears his name. A substantial church edifice and a school house adorn this town, built by his munificence, which has also supplied the preacher and teacher. Never was there greater zeal or more active and vigilant beneficence than was exhibited in the life of our departed friend. He labored for the future glory of Africa, and it was fitting that he should close his eyes amid the scenes of her early magnificence and renown.\*

To me his loss is a special one—a personal bereavement. Though not a very demonstrative, he was a constant and generous supporter of my work from the day when I began my studies in the Alexander High School, more than thirty years ago, to within a few months of his death.

It may be truly said of the friend we mourn :

    " His zeal involved  
    No element of self, but hand in hand  
    Walked with humility, knowing no tinge  
    Of bigot bitterness.

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\* He died in Egypt.

He needeth not  
 Praise from our mortal lips. Frail monuments  
 Of bronze or marble—what are they to him  
 Who hath his firm abode above the stars?"

The great and good friends of the American Colonization Society are passing away. The workmen die, but the Great Architect lives, and He will see to it that other workmen take their place, and that the temple of His praise shall be erected according to His plans.

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### THE PRESBYTERIAN CHURCH IN AFRICA.

BY PROF. EDWARD W. BLYDEN, LL. D., LIBERIA.

William Rankin, Esq., for nearly forty years the excellent treasurer of the Presbyterian Board of Foreign Missions, in his interesting "Incidents of Missions in Western Africa" (*The Church at Home and Abroad*, June, 1890), refers to the fact, for many years regretted on this side, of the withdrawal by the Board of white missionaries from the Liberian field, and quotes from the Board's annual report of 1888 the following truly pertinent inquiry, "Why should not the Board return to its former usage of sending white missionaries to Liberia?"

Such missionaries are at the present moment more needed than ever. The Presbyterian system of education—the strict disciplinary methods, the rigid Calvinism, if you like—has done more than any other for Liberian scholarship and culture, and will, it occurs to me, do more than any other for the Mohammedan tribes into whose country the Republic is now extending itself. Mr. Rankin refers, with just appreciation, to the educational work of Rev. David A. Wilson, D. D., "who, after the lapse of thirty years, has had no successor in all respects his equal." I had the privilege of sitting for five years under the instructions of Dr. Wilson, and can testify to the conscientious and thorough, though simple, manner of his teaching. His plan seems to have been not so much to give information as to awaken thought, not so much to point out rules as to inculcate principles, whether in languages, mathematics, morals or religion. The fruits of his judicious and

painstaking labors are still seen in various departments of the national life, and felt along the entire coast of West Africa. The President of the Republic, four times elected by the people, and the Attorney-General, were pupils in the Alexander High School during his principalship; and it is interesting to know that Dr. Wilson is still in the enjoyment of active life, and takes practical interest in the great questions which concern a country and a people in which and among whom the most vigorous days of his manhood were spent.

It is my conviction that the Presbyterian Board of Foreign Missions should renew its policy of sending white men to Liberia, and if possible enlarge its educational work. White men are needed not because they are white, but because they have enjoyed greater opportunities for culture than Negroes.

Forty years ago a special effort was made for the establishment of a sound and liberal educational system in Liberia under Presbyterian auspices; and the first experiment was apparently so successful that they retired and left the work in the hands of their Liberian protégés, not perceiving that all things were not then ready for that. One swallow may indicate the approach of summer, but cannot bring about that genial atmospheric condition, nor can a hot-house produce the results of climatic influences.

I think the Presbyterian Church should go back to the policy recommended by the General Assembly of 1850 in its action on the report of the Board of Foreign Missions for that year. The following resolution was adopted:

*“Resolved,* That the Assembly view with satisfaction the commencement of a system of thorough education for the youth of Liberia. And they hereby direct the Board to proceed as fast as means may be afforded, in the erection of suitable college buildings, and the endowment of professorships and scholarships in sufficient numbers to meet the growing wants of this infant republic; and for this purpose the Board are hereby authorized to open a separate account, for such donations in aid of this object as may be made by the friends of education in Liberia.”

WORK AMONG THE MOHAMMEDANS.—The Presbyterian Church in its methods and equipment seem to me especially

suiting for work among the Mohammedans in this country. In discussions with some of the most uncompromising adherents of that faith, I find that they receive *ex animo* many of the declarations in the Shorter Catechism. They accept readily the answers to ten of the questions, viz., the 1st, 2d, 3d, 4th, 5th, 7th, 8th, 9th, 11th, 22d. They would amend the second by inserting after "Testaments" the words "and the Koran." From the twenty-second they would omit the phrase "Son of God"; and they support their acceptance of the answers I have named by passages from the Koran, and justify their opposition to the others from the same source. There is, then, it occurs to me, sufficient common ground upon which to begin a work among the Mohammedans. In my dealings with them I always emphasize the points upon which we agree, bringing to the front the exhortations which their sacred book commands them to make to Christians. Here is one:

"Say: O ye people of the Book! come ye to a like determination between us and you—that we worship not aught but God, and that we join no other god with him; and that the one of us take not the other for lords, beside God." (Sura iii, 57).

They are also taught to distinguish between Christians as follows:

"All are not alike. Among the people of the Book is an upright folk, who recite the revelations of God in the night season, and adore; they believe in God and in the latter day, and enjoin justice, and forbid evil, and are emulous in good works; and these are of the righteous." (Sura iii, 109, 110.)

It is passages like these scattered throughout the Koran that enable the African Mohammedan to distinguish between the white rumseller and profligate, who is to him a "Christian," and the white bearer of the gospel of Christ, when they first come among them—between the man whose passion for commercial prosperity and material well-doing assumes a deplorable supremacy over all moral and religious considerations, and the man who teaches that man does not and ought not to live by bread alone.

It is indispensable for effective work among Mohammedans

that the Christian missionary should be able to read the Koran in Arabic and should be familiar with Koranic ideas and phrases. I have found it a happy circumstance for my work among them that I knew nothing of the Koran till I read it in the Arabic, so that my first impressions of that remarkable book were received from the original, from which only a correct estimate of its contents and of its influence upon Moslems can be gathered. A very large proportion of the ethical, devotional, and dogmatic teaching in Islam comes from the traditional sayings attributed to Mohammed and not from the Koran. That book has been open to misconstruction, first at the hands of its own more fanatical expositors and then from the outer world, which is naturally apt to confound the mischief committed in the name of a teacher with the doctrines he originally promulgated. Let not the Christian missionary to African Mohammedans suppose that they are wholly ignorant of the prophets and of Jesus.

Thanks to the arduous and learned labors of the American missionaries in Syria, the missionary to Mohammedans possess facilities for literary information and effort in the Arabic language never dreamt of by Henry Martyn and his contemporaries. There are ready to his hand the Arabic translation of the Scriptures made by Eli Smith and Dr. Van Dyck, written with Koranic elegance and exactness, but with almost colloquial freedom and simplicity; also the Concordance of Dr. Post, Dr. Eddy's Commentary, Dr. Jessup's Bible Dictionary, and numerous works for secular educational purposes.—*The Church at Home and Abroad.*

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#### SUMMARY OF BISHOP FERGUSON'S ANNUAL REPORT.

CAPE PALMAS DISTRICT.—The respect and affection toward the early missionaries in Africa which abides in the hearts and minds of the older converts is most touching. The Rev. Mr. Nyema Merriam writes, in this connection, that the seed that was sown in tears by Bishops Payne and Auer, and Messrs. Minor, Hoffman, Rambo and others is springing up and bearing much

fruit. Their work is surely following them. It is encouraging to recall the fact that all that has been done in Africa by those whom this Church has sent forth, in the way of shedding the Gospel light upon the darkness and degradation of the surrounding heathenism, has been accomplished within the working life of a single individual; for the Rev. Jacob Rambo, one of the earlier missionaries, only entered into rest, at Gambier, Ohio, on the 11th of November, 1889, in the seventieth year of his age. If we consider the condition in which Mr. Rambo and his co-laborers found the natives in the vicinity of Cape Palmas, and compare it with the condition, for instance, of the 139 communicants and their families, and the eighty pupils gathered at Hoffman station under the pastoral care of the native Presbyter whom we have quoted; and when we hear the Bishop speaking so bravely of the chain of stations stretching interiorward, already established, and of these as the earnest of what is to come in reaching the goal which he has set before him, *i. e.*, to continue, by God's help, this onward march into the strongholds of Satan, not stopping short of penetration to the very heart of the "Dark Continent"—we here at home can do no less than to thank God and take courage.

The latest tidings bring the information of the approaching completion of the permanent building for the Hoffman Institute and High School at Cape Palmas, where, under the charge of the Rev. Mr. Valentine, are gathered 131 boys and young men who are receiving a Christian education, many of whom doubtless, as in the past, will go forth as preachers and teachers.

It should not be forgotten that with two or three exceptions our present force of laborers has been raised up in the field and educated in our mission schools.

We are much impressed by the strength and activity of St. Mark's Church, Harper, of which the Bishop has been rector ever since his ordination to the priesthood; a parish which is doing a noble missionary work among the heathen by whom it is surrounded, and, as the members themselves say, "in the regions beyond." The lay people of this parish both go out as Christian workers and supplement their personal efforts by their contributions. Their offerings during the last year amounted to \$570, a

sum very large by comparison with their ability, of which amount the Woman's Auxiliary of the parish contributed \$160. Seventy-five dollars of this was remitted by the Board toward its appropriation to the interior work at the Bohlen stations. Connected with this parish are St. Mark's Day School and the Female Orphan Asylum, containing upon their rolls nearly 250 pupils (127 of whom are of native birth). Besides this there 168 boys and girls who attend only upon the Sunday schools.

There are no less than fifty-one other stations in this district scattered along the coast and situated upon or near the Cavalla river. There are reported 144 baptisms from among the natives and sixteen from among the Liberians. There are 419 communicants, of whom 185 are Liberians and 234 natives. The total of contributions is \$678, of which \$108 come from the two native congregations under the charge of the Rev. Messrs. Valentine and Merriam. The whole number of children under instruction in the day and boarding schools of this district is 531, and the whole number of communicants is 439.

SINOE AND BASSA DISTRICTS.—In Sinoe county we have but the one station under the charge of the Rev. James G. Monger, assisted by his wife as teacher, and by a lay-reader. An appointment was made for the general Convocation of the jurisdiction to be held in St. Paul's Church, Greenville, in February last, but for lack of means of transportation no quorum was secured, and an adjournment was taken until October. Those clergymen who were present, however, took part in the appointed services, and eight persons were confirmed by the Bishop. Eight more are now prepared for that rite. This display of strength on the part of the Church had a notable effect upon the community. Mr. Monger has felt encouraged in his work during the year. He ministers to fifty-one communicants; has a day-school of seventy-three, of whom nine are the children of native parents, and a Sunday school of seventy-two, of whom twenty-two are native children. There are seven efficient teachers in the Sunday school. Mr. Monger states that the congregation each Lord's Day is a little larger than can be comfortably accommodated in the church

building, and trusts that he may be helped by the contributions of friends in the erection of a more commodious and permanent edifice. It is an encouraging sign that the aborigines in the vicinity are now seeking to place their boys in Christian families. Mr. Monger has received two such, and says that his experience shows that by removing the youths from the immediate influence of their heathen parents great good can be effected.

In Bassa county, at Upper and Lower Buchanan, the work has gone steadily on. Owing to the resignation of the Rev. Mr. Williams during the year, the reports have not been as full as might otherwise have been expected. The statistics have been furnished by Mr. F. T. Allison, who was educated in St. John's School, Cape Mount, and who was placed by the Bishop at St. Andrew's, Upper Buchanan, as lay-reader and teacher upon the resignation of Mr. Morgan early in the year. There are here forty Liberian communicants, thirty day scholars, and sixty-one Sunday scholars, eighteen of whom are from among the heathen. Seven were confirmed during the year. Mr. Allison has long desired to pursue the study of medicine. By the kindness of the authorities of the Shaw University at Raleigh, N. C., he has been offered a course in medicine at the charges of that institution and its friends. Very recently Mr. Luke Nma Scott, by appointment of the Bishop, succeeded Mr. Allison.

MONTSERRADO DISTRICT.—The work in this district is centered at Monrovia and at Cape Mount, extending up the St. Paul's river from the former point, and reaches two native towns from the latter. Trinity Church, Monrovia, it will be remembered, has been restored, as a memorial to Bishop Auer, by contributions made specifically for the purpose and by the contributions of the congregation itself. The tower and some other details are yet to be completed, but there is a small amount of interest money on hand which with the further gifts of the people will probably accomplish what is necessary. In the absence of the Rev. Paulus Moort from the country, the Rev. G. W. Gibson has continued in charge during the year. He reports sixty-three communicants, twenty-three day and eighty-one Sunday scholars.

The contributions have reached nearly \$1,000, of which the Lenten offerings of the Sunday schools were \$23. Mr. Gibson has always sought missionary work in addition to his parochial charge during the thirty years of his service, and is now carrying on the work at St. Augustine's, Gardnerville, and at Bishop Stevens Memorial station among the Veys and Kroos. At the former of these there are a mission house and chapel, which were erected by local contributions supplemented by material furnished by special offerings made in this country. Since January an appeal has been before the Church for an amount to erect a suitable chapel of wood and zinc, large enough to seat 150 persons, at Bishop Stevens station. This chapel could be erected for \$850. The Bishop has specifically commended this plan. If, however, that sum cannot be obtained, Mr. Gibson would content himself with a frame building to cost about \$400. It would last a few years.

At St. Augustine station there are nineteen communicants and twenty-nine pupils who attend both day and Sunday schools. Eleven of these are from among the natives.

In January last the Rev. G. W. Gibson was unanimously elected to the presidency of Liberia College by the local Board of Trustees. In his last letter the question of his acceptance was yet undetermined. It is understood that if he enter upon such duty he will not consent wholly to relinquish his connection with the mission he has served so long.

Along the St. Paul's river we have four principal stations and four sub-stations ministered to by the Rev. Messrs. Blacklidge, Hunte, and J. T. Gibson. The churches are St. Peter's, Caldwell, St. Thomas', New York Settlement, Grace Church, Clay-Ashland, and Christ Church, Crozerville. In this group are enumerated seventy-one communicants, sixty-two day pupils (of whom seventeen are natives) and 137 Sunday scholars (of whom sixty-three are natives). Twenty-seven have been baptized during the year. Grace Church, Clay-Ashland, contributed \$137, of which \$50 was given by Mr. Coleman toward the salary of the school teacher. The Sunday school of Christ Church, Crozerville, has remitted to the Treasurer of the Board \$1.50;

St. Thomas' Sunday school, New York Settlement, \$5, and St. Peter's Sunday school, Caldwell, \$3; all Lenten and Easter offerings for missions.

At Cape Mount station building operations have been in progress during a large part of the year. Some of the old buildings having fallen, it became necessary to erect, temporarily, native huts to shelter the boys. These were replaced at a cost of \$7,500 by five substantial structures of corrugated iron with pitch-pine frames, floors, walls, ceilings, windows, and doors. These houses were built in sections in England under the supervision of Dr. E. J. Tucker, the medical missionary, and acting superintendent of the station. The first contains a school-room and the second a dormitory; the dimensions of these buildings being fifty feet long by thirty feet wide and twenty feet high. The third house is a dwelling for the superintendent. It contains four large and airy rooms, as follows: The living room, twenty five feet long by thirteen feet wide, and twelve feet high, an infirmary of the same size and two bedrooms each twelve feet square. Underneath are several large store rooms and the kitchen. The fourth and fifth houses are alike. One is occupied by Mrs. Brierly, the other by Mr. Jones. They each contain a living-room, dining-room, and two bedrooms. All the dwellings have fine piazzas eight feet wide. A very great deal of work was necessary previous to the arrival of the buildings in preparing sites for them. This involved the razing of the old houses, the cutting down of "iron trees," so tough that they turn the edge of an axe, and blasting rocks. All of this work was done under the personal supervision of the acting superintendent and was accompanied by a degree of exposure imprudent, in that climate, for any American. Just as the whole work of the renovating of the station was accomplished, Dr. Tucker became extremely ill and was obliged to leave for this country. He had been efficiently assisted throughout by Mr. E. Z. B. Jones, who was left to carry out the final details. Mrs. Brierly writes rejoicing in the possession of new, clean, and water-tight buildings. She says the rooms are nice and lofty. The houses may be seen for many miles, both on the Atlantic and on the lake. St. George's Hall, built by St. George's Sunday school, New York,

is still in fair condition, and two of the original houses remain.

The full reports of the school work at St. John's for boys and St. George's Hall for girls and small boys have not yet been received. By the statistical table we are informed that there are altogether 132 pupils on the station, of whom 104 are from the native African tribes. The Rev. Mr. Hemie Shannon has been in pastoral charge during the year. He reports twenty-eight native communicants and eight baptisms. The children of St. George's sent to the Treasurer of the Board their Lenten and Easter offerings amounting to \$35, of which \$25 was designated for St. Mary's Orphanage, Shanghai, China, and \$10 for the Church Missions House, and the pupils of St. John's sent \$7.47, their offerings during Lent for General Missions. The total offerings of the station are reported to be \$50.78. The Rev. Mr. Shannon has been an invalid during the year, but with the assistance of Mr. Jones, who is a lay-reader, has continued the services without interruption, save that upon one occasion he was unable to administer the Holy Communion.

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#### LIFE IN LIBERIA.

The African Foreign Mission Convention, now meeting in this city, is holding its tenth session. The object of this body of colored Baptists of the United States is to establish and support missionary schools and mission stations in Africa. Some of the most prominent colored ministers and educators in the United States are connected with the Convention.

The Foreign Mission Convention of Colored Baptists have begun a great work in Africa, and they need only the united support of the more than one million and a half of colored Baptists to make their work a success. Several of the delegates attending this Convention have labored as missionaries in Africa, and speak in glowing terms of the natives and the "Dark Continent."

The Baptists of Liberia have a strong organization working for the evangelization of Africa. Hon. E. E. Smith, ex-Minister to Liberia, has made a deep impression on the minds of the delegates attending the Convention, and new efforts will be put forth to do more African mission work in the future.

The most prominent delegates attending this convention believe that if Africa is ever brought to a knowledge of Christ it must be done by the colored people. They better understand the wants and disposition of the natives of Africa, and the colored missionaries know better how to reach the people of that land than any other class of people.

The speech of Hon. E. E. Smith, of North Carolina, and ex-Minister to Liberia, has made a favorable impression and created fresh enthusiasm for African mission work. Mr. Smith said that Liberia was a grand Republic of representative Negroes. The Senate is composed of eight members and the lower House of thirteen members. The President of Liberia, Hon. Hilary Johnson, is a man of great ability, speaking six different languages fluently. Many of the colored people of Liberia are wealthy. Many of the residences are costly, and would compare favorably with some of the fine residences of this country. Liberia has a College with buildings costing \$25,000. The colored Baptists have thirty-five churches in their Association. Mr. Smith is an eloquent and fluent speaker, and was a prominent educator in North Carolina before his appointment as Minister to Liberia.—*Louisville (Ky.) Commercial.*

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#### LIBERIA.

We are sorry to see that the “Regions Beyond” reprints the very incorrect and misleading statements of Mr. Graham Wilmot Brooke concerning the Republic of Liberia. We are sure the editors would not willingly do an injustice to that beneficent enterprise. Mr. Brooke landed at Monrovia, and without knowing anything more of the country repeated the misrepresentations which have been made by the English to justify their encroachments on the territory of the Republic. He writes of Monrovia “as the curious little village originally designed as the capital of the Liberian Republic, which was once thought a practicable scheme for reaching the savages of Africa through American Negroes. But the whole place has fallen into decay, and the Republic only owns a few little hamlets of four or five houses each,

like Muhlenberg, surrounded by five coffee-plantations. It is unable to exercise any control whatever over the pagan villagers except in the village of Monrovia."

We do not suppose Mr. Brooke meant to state what is not true, but the above quotation shows that he is wholly ignorant of the facts concerning the Republic of Liberia. It was not founded primarily for the benefit of the savages of Africa, but to furnish homes for Africans from America in their fatherland. The American Colonization Society has sent out more than sixteen thousand persons to Liberia, and the most of them are still in the country. It is true that they have not built large towns, but that is not what they went out for. They have not sought to exercise forcible control over the natives, as their aim is simply peaceful colonization and tilling the soil. In this they have been as successful as could have been expected. While Monrovia is the port and capital, the best settlements are not in that vicinity, but to the southeast. From Mr. Brooke's words no one would imagine that the Republic, besides other evidences of prosperity, contains thirty-one Baptist churches, with more than three thousand members, and a considerable number of Methodist churches, besides several missions and other evidences of progress in religion and civilization.

The editor of the "Regions Beyond" says that Liberia has proved a "complete failure." It is the pleasure of the British government to represent it as such, because it wishes to absorb the territory; but we claim that as a beneficent colony it is more successful than Sierra Leone which was founded for similar purposes. Although the colonists from America did not go to Liberia primarily to benefit the natives, yet they are doing much for them. The Liberia Baptist Convention has founded an educational and industrial institute near Monrovia, which is self-supporting with the exception of the salary of one teacher, Rev. J. O. Hayes, who is supported by the colored Baptists of North Carolina. The pupils are almost wholly natives of Africa. The Methodists are doing good work in their settlement at Brewerville, and there are schools at Hartford and other places. The Baptist Liberians have a society for carrying on missionary work among the Africans.

There are also several successful American missions in the Republic.

The British government has forced Liberia to yield a considerable strip of territory at the northwest without a shadow of a right, and has shown a disposition to further encroach on the territory of the Republic. Liberia is not a savage country which needs to be "protected," but a weak and struggling Christian nation, and it ought to have the sympathy of Christian people and friends of Africa everywhere.—*Baptist Missionary Magazine.*

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#### PENNSYLVANIA COLONIZATION SOCIETY.

The annual meeting of the Pennsylvania Colonization Society was held at noon on Monday, October 13th, at its rooms at Sixth and Walnut streets, and the occasion was rendered of special interest by the presence of the Attorney-General, an ex-Attorney-General, and the widow of the first President of the Republic of Liberia.

Ex-Attorney-General Henry W. Grimes, a full-blooded Negro and a man of evident education and intellectual force, addressed the meeting, dwelling upon the subject of the future work of the Society. He said that he could view the "Negro problem" from the standpoint of a sympathetic outsider. He held that the problem was a "race problem," and that the distinction of the two races consisted of something more than a mere difference in the color of the skin or the character of the hair. The development of the two races was bound to be in different lines, and he regarded it as significant that the Negro people were feeling more and more their race identity. The great work of the future was colonization, but it would not do to merely transport the Negroes to a single country in Africa. Just now the Negroes of the South regard Colonization as an effort of their enemies to get them out of the country, and it is but human nature for them to resist. Work looking to that end must be done by the establishment of regular steamship lines to various parts of Africa, and the opening of commercial communication. The Negroes will then have the opportunities to see for themselves where they can best work out their own future development.

Mr. Grimes was followed by the Hon. William M. Davis, the present Attorney-General of Liberia. He spoke more particularly of the needs of the Republic, saying that that country needed the best intellect which the race could produce or which America could send out. With the growth of the Republic problems are presenting themselves which require the keenest knowledge and ability for their solution. He urged that the United States should make some demonstration to show to the world, and particularly to the nations which are striving with each other for the possession of territory in Africa, that she is, in fact, the "next friend" to Liberia. The subsidizing of steamships and the colonization of men of brain and talent are what are needed if the nation is to be perpetuated.

Mrs. Roberts, widow of the first President of Liberia, and Mr. W. E. Rothery, the Liberian Consul at Philadelphia, also made brief addresses. The latter spoke of the commercial aspect of the question, and said there was no doubt a line of steamships between this port and Liberia would be a financial success.

The Society elected officers as follows:

*President*—Robert B. Davidson.

*Vice-Presidents*—Alex. Brown, Archibald McIntyre, Wm. E. Schenck, D. D., Wm. V. Pettit, Charles R. Colwell, Right Rev. M. A. De Wolfe Howe, D. D., Peter W. Sheafer, Wilbur F. Paddock, D. D., Bishop W. R. Nicholson, D. D., Rev. James A. Chapman, D. D., Right Rev. O. W. Whitaker, D. D., Bishop Cyrus D. Foss, Edward S. Morris, John E. Graeff and B. K. Jamison.

*Secretary*—John Y. Baldwin.

*Treasurer*—John Welsh Dulles.

*Managers*—Arthur M. Burton, S. E. Appleton, D. D., E. W. Appleton, D. D., Thomas Hockley, R. M. Luther, D. D., Gilbert Emley, Rev. A. L. Elwyn, Rev. Edward Webb, Edward R. Wood, A. W. Russell, Stephen Green and Henry Darrach.—*Philadelphia Ledger.*

## AMERICA'S RELATION TO AFRICA.

BY REV. RICHARD S. STORRS, D. D.

What is the meaning of the fact that since our civil war Africa has been opened to the knowledge and commerce of the world, suddenly, widely, as never before? An unknown continent for so many centuries of historic years, a continent known only through the small settlements along the north and south, and by the slave trade along the coasts on the east and west, has been now pierced at every point, on every line, with its geography as familiar to us, if we chose to have it so, certainly as the geography of India; far more so than the geography of Australia, which has never yet been fully explored. Here is that enormous continent, with its Free State of many millions already, with its advancing population at different points in the south and in the west, in the east, even, and also in the north, now accessible to commerce, accessible to Christianity, and with many of its Christian converts showing an endurance and a heroism which put anything in our experience to utter shame; men coming to confess Christ in the face of the war club, in the face of the rifle bullet, in the face of the flame; men and women converted to Christ in the midst of the most tremendous persecutions; in Madagascar Christian congregations building memorial chapels on the very sites where forty years ago men were flung over precipices, or were buried alive, or in other ways had their life beaten out, because of their fealty to the unseen God!

Here is this great continent open before us, as I have said, really already in every part, and explored largely by American enterprise and American pluck. What is the meaning of it, coming at this time? It means that if we will Christianize the colored people on our own shores we shall have thousands and tens of thousands of intelligent missionaries to send soon to Africa, where the climate, injurious to the white man, is salubrious to the black; where the fertile soil, the vast run of the rivers, and the vast snow mountains give to large spaces of the continent all the natural advantages which either America or Europe possesses. We may, if we will do our work at home among the

colored people here, send, not hundreds, but thousands and tens of thousands of missionaries into that great continent; the very men to work there, the very men to reach most powerfully those kindred tribes who are still in a state of pagan barbarism. God has fitted the two events together, as He sometimes has done before in history, never more signally than in this case. All the colored population released from bondage here! All Africa opened to them, on the other side of the sea! Here is the stamp, if we will have it, and there is the yielding wax, that the seal of the Christ, with cross and crown, may there be set!

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### THE SOUDAN.

Where is it? What is it? Its people number eighty millions; more people than in all North America.

The Soudan is greater than the Congo region in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship, in their way, the one living God; they are Monotheists, Mohammedans; the other half, the lower subject, conquered half, are heathen. Arab monotheism and Negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian ocean; on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

The Soudan consists of three regions. Western Soudan is the region of the lordly Niger; Eastern Soudan is the region of the upper Nile; Central Soudan is the region around lake Tchad.

The Soudan is the true home of the Negro. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized, and are at home among the sons of Ham; they proudly rule them; they semi-civilize them; they hold them in slavery.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist.

The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong mountains, New York would be in Abyssinia.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their traces all over it.

The Arab has gone there. He has conquered, and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates—a Company with chartered rights and governmental powers.

There is a mission on the lower Niger, the delta region, but in Central Soudan, along the 1,900 miles of Kworra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of lake Tchad, in the mountains of Adamawa, in the plains of the Haussa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found.—*Rev. H. O. Guinness.*

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### A WONDERFUL LAND.

The many scientific, missionary, and commercial inquiries and enterprises which private individuals, governments, societies, and companies are still pushing forward in Africa, that great land of enigma, myth, and marvel, the last great wonder of the world, shall yet add much to the stores of knowledge we have already in hand. For all the generations past she has been the home

of one of the three great tripartite branches of the human family into which the race was divided, ages ago, at the foot of Ararat. In her 12,000,000 square miles of territory she is believed to have as much habitable land as can be found in all Europe, North America and Australia combined. With all her majestic navigable rivers, magnificent lakes, uplifted, far-reaching plateaus; her deserts, yet, perchance, to be flooded and made a great inland sea, a grand highway for ships of trade and travel; with all her gold and ivory, her diamonds and gems; with all her luxuriant tropical productions, her cane, cotton, coffee, camwood, and a thousand other things which all civilized lands want and will have in exchange for the products of their spindles and hammers; what wonder all Europe has the African fever, and is most eager to see how much of the marvellous continent she can get and hold! Nay, more and better. Looking at her, on the other hand, in her moral condition, in all her darkness, ignorance, superstition, and her long endurance of sufferings and wrongs, surpassing all the world has ever known in any other land, what wonder every missionary society, and scores of men under the auspices of no society, are eager to give her the Gospel, and with it the numberless social and secular blessings which always follow in its train!—*Selected.*

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#### THE BRUSSELS ANTI-SLAVERY CONFERENCE.

The Christian world has occasion to rejoice in the late Brussels Conference of signatory Congo powers, and to carefully study its proceedings. Perhaps it is not too late—it is rather doubtful if it may not be too early—to pass in review what it did.

King Leopold of Belgium was the official source of the Convention; but delegates from Great Britain, Austria-Hungary, Belgium, Congo Free State, Denmark, France, Germany, Holland, Italy, Persia, Portugal, Russia, Spain, Sweden and Norway, Turkey, the United States and Zanzibar, were present.

The object of the Conference was plainly as possible stated in the circular of invitation issued by Leopold, which was “the necessity of effectively preventing the slave-trade in the interior

of Africa, the capture of slaves destined for sale, and their transport by sea, which can only be stopped by the organized display of force greater than that at the disposal of those who take part" in the traffic.

This was not the first Convention of the great Powers held to consider the main question. What is known as the Berlin General Act had already provided that "All the Powers exercising rights of sovereignty, or any influence in the territories in question, undertake to watch over the preservation of the native races, and the improvement of their moral and material conditions of existence, and to co-operate in the suppression of slavery, and especially in the negro traffic, they will protect and favor, without distinction of nationalities or worship, all religious, scientific, or charitable institutions and undertakings, created and organized for this object, or tending to instruct the natives and make them understand and appreciate the advantages of civilization."

It had been further provided that "in accordance with the principles of the law of nations, as recognized by the signatory Powers, the slave trade being forbidden, and the operation which on land and on sea furnish slaves for the traffic also being considered as forbidden, the Powers which exercise, or shall exercise, rights of sovereignty or any influence in the territories forming the conventional basin of the Congo, declare that these territories cannot serve either as a market or as a means of transit of slaves, of whatsoever race they may be. Each of these Powers undertakes to employ all the means in its power to put an end to this traffic and to punish those who take part in it."

It was, however, recognized that these most excellent provisions and understandings were too inoperative, and the British House of Commons, in March, 1889, said so. In August of that year the Queen of Great Britain said in her speech that the King of Belgium had consented to call the Conference of which we now write, and it convened in Brussels, November 18, 1889.

The three great topics which it traversed were the slave traffic and the means to suppress it, the importation of fire-arms, and the liquor traffic. The chapters of the work as completed deal

with—1. Places of capture of slaves. 2. The caravan routes. 3. The maritime traffic in slaves. 4. The countries of destination. 5. Institutions created for the purpose of insuring the execution of the general act. 6. The liquor traffic. 7. General provisions. 8. The Customs regulations of the Congo Valley.

THE SLAVE TRAFFIC.—1. The maritime trade in slaves was first considered as the part where united action could be made most effective if agreement could be come to. The sensitive point here was on the "right of search," whether on the high seas or in territorial waters, over all sailing vessels, under any flag, suspected of being engaged in the slave trade. France was specially sensitive on this point. She, after a month, suggested a series of new measures for the prevention of the abuse of the French flag and for checking the crew and passenger lists at places of departure, call, and destination. The British Government proposed a compromise, subjecting vessels only of 500 tons and under to the right of supervision and detention on the high seas, which was agreed to, unless slavers of over 500 tons shall hereafter be discovered.

2. The suppression of the foreign market was also a delicate and difficult part of the general question. It is the *existence of slavery* in foreign countries which keeps alive the maritime traffic. Abolish that in countries outside of Africa and the motive for the slave traffic on the high seas is extinguished. The eastern market for slaves must be broken down, as a part of the general plan to destroy the African traffic in slaves.

It is readily seen that this touched most delicate lines of diplomatic courtesy. Had Turkey been invited to this general council, to learn that the combined European Powers would interfere here and thus with her territorial authority? Was any one of these Powers to find in this Congress a dictator domineering its independence as a State? This was, indeed, a delicate matter. The conference could do no less, however, than deprecate the influence of such domestic slavery, and it thus brought the force of European public opinion to bear directly on Turkey and Persia in the matter of slavery in those lands. The rashness of this influence is manifest.

An effort was made to provide for the regulations of caravans for the prevention of slave-trading expeditions. It was sought to exact security from the chiefs and organizers of caravans, and for the examination of caravans at their places of destination inland, as well as on the coast. No security from caravan organizers, however, was feasible, as these caravans seldom return to their starting points with the same elements. They are renewed from place to place among the tribes they pass, remain long at the center, and return to the coast at different points. The security, however, it was agreed, is to be demanded of those who had already been condemned for slave-trade offenses.

**FIRE ARMS.**—But slavery was only one feature of the great task to which the Powers had pledged themselves to each other when they undertook “to watch over the preservation of the native races, and the improvement of their moral and material conditions.”

From 80,000 to 100,000 muskets and rifles, mainly the disused arms of European standing armies, are imported annually into Zanzibar alone, and these firearms are bartered to Arab traders for ivory and other inland products. If the negro is to be protected from the slave hunter this slave hunter must be disarmed. That was the argument. But there are great trade interests which require arms for their conduct and defense. France here, was zealous for total prohibition throughout Africa. Others would limit the territory. Two things seem to have been decided upon:

1. The territory to be regulated in the matter of fire-arms extended through 42 degrees of latitude (from 20 degrees north to 22 degrees south), from coast to coast, and a hundred miles seaward.

2. The principal of prohibition is laid down, with exceptions. The arms are to be deposited in Government warehouses and taken out only on permission, and are not to include the most improved weapons.

**THE LIQUOR TRAFFIC.**—If the rights of humanity are to be conciliated with the interests of trade, so far as such interests are legitimate, as the Conference proposed to attempt, the liquor

question had to be dealt with. The Conference distinguished between regions where no traffic in liquors had begun and those where it already existed. For the first of these the British delegates proposed absolute prohibition, and for the second a heavy duty on the importation of liquor. The conference agreed to the prohibition in the case of races with whom at present no trade exists; but it was not so easy to reach a conclusion on the other cases. The Powers had themselves agreed to free trade in the Congo basin. How could they, then, now agree to a duty on liquor in that district; and yet, how could they keep this great channel into the interior of Africa from becoming contaminated with the liquor traffic unless they prohibited or restricted by the imposition of a duty? The races of the second class, or those among whom a traffic in liquors is already established, it was agreed that there should be an impost of  $1\frac{1}{2}$ d. or three cents per quart, this duty to be subject to advance at the expiration of three years.—*The Missionary Review.*

#### ITEMS OF INTELLIGENCE.

AFRICAN TRADE.—Mr. Keltie, of the Royal Geographical Society, gives some reliable statistics on this subject. The entire trade of Africa, exports and imports included, he reckons at 85,000,000 to 90,000,000 sterling. Of this, some 40,000,000 are to be credited to the countries along the Mediterranean. The West African trade between the Tropics is about 5,000,000. The entire trade of Central Africa is some 15,000,000. The remaining amount must go to South Africa where trade is increasing at present, it may be said, by leaps and bounds. As an instance, the exports of Cape Colony for the last year are reckoned at 9,405,955*l.*, being an increase of more than half a million (673,354*l.*) on the previous year. Of this amount, Transvaal gold stands for 860,915*l.* Of the entire African trade, Mr. Keltie reckons that seven-eighths are derived from one million square miles, the remaining millions not yielding 10,000,000 worth; that is, about a million on an average for each million of square miles. This suggests of what large development African trade is capable with the progress of population, order, and civilization.

THE CONGO VALLEY.—In the great inner valley of the Congo there is a large extension of operations. There are the American and English Baptist Missions at work, and there is also the Mission of Dr. Guinness. The exploration of the Mobangi by Mr. Grenfell is an important fact. The

river is beyond what was understood to be the French boundary eastward, seventeen degrees; but, as with Stanley Pool and the Kwilu, the French will now have it that the Mobangi is within her limits. In the Lower Congo there is also progress. Vessels now ascend, passing Banana and Boma, to Mataddi, the basis of the railway to Stanley Pool. The laborers here include Vei, Kru, Hanssa, Loango, the Bangala of the district, who are found the best. It is hoped that the railway may be completed in four years. Its length will be some 180 to 190 miles, and it will cost about a million sterling. Meanwhile there are ox-wagons, and the cost is about 20*l.* per ton, which leaves a good margin for railway profit. Commerce is extending in the Middle Congo, there are three trade steamers plying, and two being completed at Stanley Pool.

EXPLORATIONS ON THE UPPER CONGO.—The Congo Commercial Company is about to send an expedition of seven Europeans for the purpose of exploring the affluents of the Upper Congo. There are three important streams on the south of the Congo, west of the lakes Tanganyika, Moero, and Bangweolo, still to be explored. These streams, it is reported, form a large lake named Lanji, not yet seen by a white traveler. Sections of this territory have been visited by Ivens and Capello, by Cameron and Livingstone, but there is yet much information to be obtained. The expedition was to leave the mouth of the Congo about the middle of September, and will be absent from a year to a year and a half.

Mr. HINCK, the former agent of the Congo Free State at Stanley Falls, has been appointed by the Belgian Anti-Slavery Society to the charge of the first expedition to lake Tanganyika by way of the Congo. He was soon to leave, with an assistant, and intended to establish a first station upon the upper Lomami. The same Society has ordered a steamer, intended for carrying passengers and provisions upon the Upper Congo.

THE CONGO FREE STATE.—*L'Afrique* reports that M. Janssen, the governor-general of the Congo Free State, has returned to Brussels after having surveyed the vast regions placed under his administration. He reports progress in all respects. The blacks are becoming accustomed to the presence of the whites, to their habits and their ideas. They comprehend what civilization is and wish to share its benefits. Human sacrifices and tribal wars are diminishing in number. The desire for peace, for work, and for good government increases from Boma to Stanley Pool. The natives want to learn from the Europeans some useful industry or trade. Fields are cultivated everywhere and brick houses are built on all sides. Stanley would be surprised to see as far up as Stanley Falls a little town with streets, factories, and charming habitations. On the Kassai river, where a few years ago the traveler Wissmann had to force his way by the use of arms, M. Janssen was received with enthusiastic friendliness

by crowds of natives beseeching him to stay with them permanently. On the other hand, where Europeans have not penetrated, upon the Upper Lomami, the natives appeared hostile and vanished without bringing promised provisions. M. Janssen does not doubt that the next time whites appear on that river they will be cordially received. He confirms Stanley's statement as to the inexhaustible quantity of caoutchouc furnished by the Congo basin.

CONGO STATE AND BELGIUM.—Premier Bernaert lately introduced the Congo State Bill in the Chamber of Representatives. Belgium will loan the Congo State 25,000,000 francs, of which 5,000,000 francs will be advanced immediately, and 2,000,000 francs will be advanced annually for ten years, the loan to be free from interest. Six months from the expiration of the ten years Belgium can annex the Congo State and all its properties and rights in conformity with the acts signed in Berlin on February 26, 1885, and in Brussels on July 1, 1890, Belgium assuming all responsibility toward other parties, and King Leopold renouncing his claims for indemnity for sacrifices made by him. If, on the expiration of the term, Belgium does not desire to annex the Congo State, the loan will bear interest at three and a half per cent., and repayment can be demanded on the expiration of a further ten years. King Leopold's bequeathal of his entire rights in the Congo State to Belgium, dated August 11, 1889, was read to the Chamber, and was greeted with great applause.

THE WELLE.—The *Mouvement Géographique* gives the first particulars of an exploration made by Captain Becker between the rivers Aruwimi and Welle. He states that the great forest crossed by Stanley extends beyond the course of the Welle as far as to the Mbili, an affluent of the Mbomo. The forest is extremely dense until near the Welle, where it grows a little thinner. Upon the banks of the Welle, Captain Becker came upon the establishment of a certain Djabbir, an old soldier of the Mahdi, trading in ivory. An officer of the Congo Free State had founded a station near him just before Captain Becker's arrival. At the highest point which he reached on the Welle, the river was 1,500 metres in width, but it rolled over a bed of rocks, and the rapids made navigation impossible.

TO EXPLORE THE MOBANGI.—A French explorer, Mr. Campbell, accompanied by four white men, thirty Senegal soldiers and a hundred porters, have left Gaboon for Loando to proceed to the French post at Stanley Pool, thence by steamer up the Congo to Mobangi, where he will engage a large number of Bangala porters and ascend the Mobangi over 400 miles to the rapids, and thence explore the enormous area west and north of that point, of which nothing is as yet known. He is an experienced explorer.

DAHOMÉY.—It has not been long since Portugal claimed this country on the West Coast of Africa, but like many other parts of Africa its claim is only that at some time it had troops there and did some trade, but long since it has not been either under its occupancy or protection. The French claim it now, but have much difficulty in establishing its claim, as did England before them. The inhabitants are sturdy, war-like people. Its army is largely composed of women who are the dreaded Amazons of all enemies of their country. The soil is rich and capable of growing all tropical fruits. Gold exists in considerable quantities, and maize, guinea corn, cassada, yams, sweet potatoes, plantains, oranges, pine-apples, ginger, sugar-cane, and hosts of similar crops grow freely.

MEN WHO HAVE CROSSED AFRICA.—A Brussels correspondent of the *Vossische Zeitung* has made a list of the explorers who have crossed Africa. From 1802 to 1811 the feat was accomplished by a Portuguese, Honorato de Costa; in 1838 and 1852, by Francesco Coimbra and Silva Porto; 1854, by Livingstone; 1865, Gethard Rohlf; 1874, Lieutenant Cameron and Stanley; then by Serpa Pinto, the Italians Mattenio and Massari; Lieutenant Wissman, who crossed from St. Paul de Loando to Sadani on the east coast in 1882 to 1884; the Scotch missionary, Arnot; the Portuguese, Capella and Evans; the Swerish lieutenant, Glerup, who needed the least time, crossing from Stanley Falls to Bagamoyo in six months; the Austrian, Dr. Senz; Stanley for the second time, and finally Captain Trivier, the French traveler. The first explorer was ten years, the last scarcely a year, in crossing Africa.

A DEATH-BLOW TO SLAVERY.—On August 1st the Sultan of Zanzibar issued a decree which abolishes the slave-trade and provides for the final extinction of slavery in his territories. The chief points of the decree are: the exchange, sale or purchase of slaves, domestic or otherwise, is absolutely prohibited. All slave-brokers exercising their occupation are liable to severe punishment and to deportation. On the death of their present owners slaves shall be free, unless the deceased leave lawful children, who may alone inherit them. The ill-treatment of slaves or the possession of slaves acquired after the date of the decree will be severely punished, and the offender shall forfeit all his slaves. Any Zanzibar subject marrying, or now married to, a person under British jurisdiction is thereby disabled from possessing slaves. Every slave is to have the right to purchase his freedom at a reasonable price, and is to have the same rights in courts of justice as free men. This decree is undoubtedly due to British influence with the Sultau, and adds to the already large debt which the cause of freedom owes to England. It is a death-blow to human slavery in the regions where it has its stronghold. The territories of Zauzibar include not only the island of that name, but the coast line from cape

Delgado to the river Jub. Both the Germans and the English have acquired the right-of-way through this coast territory to their possessions in the interior, and now the best part of East Africa will no longer furnish a refuge for the slave-trader. With the advantages gained by this movement, it will not be difficult to suppress slavery in the Portuguese territories and the regions near the Red Sea, where alone it can find an outlet to the sea.

**SUPPRESSING THE SLAVE TRADE.**—Unquestionably there has been within a few months great progress made toward the suppression of the slave-trade in Central Africa. The British East Africa Company has freed a large number of runaway slaves who had taken refuge at the stations of the Church Missionary Society, and it absolutely prohibits slave-holding over an area of fifty thousand square miles. The railroads now under construction from Mombasa toward Victoria Nyanza and along the Congo will materially aid in the suppression of the traffic. The British East Africa Company is showing remarkable energy in the district under its charge. The harbor at Mombasa is well protected and lighted. The island, which has a population of about 30,000, is covered with tramways, and a strongly fortified post has been established at Machaka, halfway between Mombasa and Victoria Nyanza, with smaller stations at distances about thirty miles apart.

### ROLL OF EMIGRANTS FOR LIBERIA.

*By Bark Liberia, from New York, November 1, 1890.*

*From Columbus, Georgia.*

NO.	NAME.	AGE.	OCCUPATION.	RELIGION.
1	Jeremiah Edwards .....	45	Farmer.....	Baptist.
2	Ollie Edwards.....	37	.....	Baptist.
3	Susan Edwards.....	15		
4	Fannie Edwards.....	13		
5	Joseph Edwards.....	9		
6	Stephen Edwards.....	7		
7	George Edwards.....	3		

*From Medford, Wis.*

8	John L. Carter.....	39	Painter.....	Baptist.
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*From St. Paul, Minn.*

9	S. E. Washington.....	38	Minister.....	Baptist.
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NOTE.—The foregoing named persons make a total of 16,195 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

THE AMERICAN COLONIZATION SOCIETY.

The Seventy-Fourth Anniversary of THE AMERICAN COLONIZATION SOCIETY will take place in the Church of the Epiphany, Washington, D. C., on Sunday evening January 18, 1891, at 7.30 o'clock, when the Annual Discourse will be delivered by the Rev. Leighton Parks, D. D., of Boston.

The Annual Meeting of the Society for the election of officers and the transaction of business, will be held in the Colonization Building, Washington, D. C., on the next succeeding Tuesday, January 20th, at 3 o'clock, P. M.

The Board of Directors will begin its Annual Session at the same place and on the same day as the Society at 12 o'clock M.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of September, 1890.

RECAPITULATION.

For Repository (Florida, \$1.; Mississippi, \$1.50).....	\$2 50
Rent of Colonization Building.....	65 00
Total Receipts in September.....	\$67 50

During the Month of October, 1890.

ALABAMA. (\$6.00)		RECAPITULATION.	
<i>Shiloh.</i> W. M. Hosea, toward cost of emigrant passage.....	\$1 00	Applicants toward passage.....	\$8 10
LIBERIA. (\$7.10.)		Donovan income.....	1,031 15
<i>Grand Bassa.</i> Wesley S. Dunn, toward cost of emigrant passage.....	7 10	Rent of Colonization Building.....	85 00
		Interest .....	105 50
		Total Receipts in October .....	\$1,229 75

During the Month of November, 1890.

FLORIDA. (\$8.00.)		ARKANSAS. (\$63.50)	
<i>Williston.</i> Jerry Davis, toward cost of emigrant passage.....	\$8 00	<i>Monilton.</i> Sundry applicants, toward cost of emigrant passage....	63 50
INDIANA. (\$5.00.)			
<i>High Springs.</i> Wm. Washington, toward cost of emigrant passage...	3 00	<i>Rockville.</i> James Whitted, toward cost of emigrant passage.....	5 00
RECAPITULATION.			
MISSISSIPPI. (\$4.00.)		Applicants toward passage .....	\$83 50
<i>Gunnison.</i> A. A. Laster, toward cost of emigrant passage.....	4 00	Rent of Colonization Building.....	74 50
		Interest .....	343 30
		Total Receipts in November.....	\$501 30

## INFORMATION ABOUT GOING TO LIBERIA.

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THE AMERICAN COLONIZATION SOCIETY is constantly receiving letters in which the following questions are, in substance, asked. It has therefore condensed the facts into the following form :

*Question 1.* At what season of the year is it best to embark for Liberia?

*Answer 1.* Vessels usually leave this country in the Spring and Fall for Liberia. There is very little, if any, choice between these two seasons of the year as a time to arrive in that Republic.

*Q. 2.* How long is the voyage, and is there much danger that we shall be lost on the way?

*A. 2.* Thirty-five days is the average length of a voyage to Liberia. In seventy years, during which there have been nearly two hundred emigrations, there has not been a case of loss or disaster.

*Q. 3.* What ought we to take with us, both for use on the voyage and after we get there?

*A. 3.* Every emigrant ought to be well supplied with clothing similar to that which he wears in this country. The heat is not so oppressive as in America during the summer. There is no winter in Liberia, but during the rainy season, health is preserved and promoted by wearing flannel or warm clothing. He ought also to have a good mattress and bed-clothes, which he will need to use on shipboard and after landing. If he is a mechanic, he ought to have the tools of his trade. If he is a farmer, he ought to be well supplied with axes, hoes, spades, saws, augers, &c. He should also be provided with cotton-gins, a loom, portable furniture and ploughs, condensed for storage. And, as every family is expected to keep house and live by themselves, they ought to have a good supply of table furniture and cooking utensils. It is not possible to take *chairs, tables, bedsteads,* and other large articles of furniture with them, as they occupy too much room in the ship. But whatever is convenient and necessary in housekeeping and of small compass, they ought to take. A keg of nails (4, 6, 8 and 10-penny), a bale or two of domestics, a quantity of tobacco (good leaf and small heads, averaging five heads to the pound) and some specie or gold coin and "green-backs," would be of use to them in erecting their houses, and paying for any labor they might need during the first few months of their residence in Liberia. Seeds of every kind, especially of our common vegetables, put up air-tight, should be taken.

*Q. 4.* How much land is given to each emigrant?

*A. 4.* Each grown single person receives ten acres of land and each family twenty-five acres. The soil in Liberia is as rich and productive as in any part of the world.

*Q. 5.* Can I educate my children there, and what will it cost?

*A. 5.* By a law of Liberia, all parents are required to send their children to school. In some of the settlements, the schools are good. The natives are at peace with the Liberians, and are generally anxious to have their children educated.

*Q. 6.* How can I make a living in Liberia?

*A. 6.* In the same way that you would make one anywhere else; that is, by industry and economy. During the first six months after arrival in Liberia you become acclimated, and can open and plant your land, build a house on it, raise a crop, and have everything in readiness to live comfortably thereafter. Blacksmiths, carpenters, masons, brick-makers, cabinet-makers, shipwrights, &c., &c., find employment at good wages. The farmer need fear no want.

*Q. 7.* Can I be as healthy in Liberia as I am in the United States?

*A. 7.* Some constitutions may be more healthy there than here. For old settlers, Liberia is doubtless more healthy than many parts of the United States.

# THE AMERICAN COLONIZATION SOCIETY.

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## LIFE DIRECTORS.

1853. ALEXANDER DUNCAN, Esq., R. I.	1871. R't Rev. H. C. POTTER, D.D., N. Y.
1864. ALEXANDER GUY, M. D., Ohio.	1873. Rev. GEORGE W. SAMSON, D.D., N. Y.
1868. EDWARD COLES, Esq., Pa.	1878. Rev. EDW'D W. APPLETON, D.D., Pa.
1869. Rev. JOSEPH F. TUTTLE, D. D., Ind.	1885. WILLIAM EVANS GUY, Esq., Mo.
1870. DANIEL PRICE, Esq., N. J.	

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## INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

*First.*—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

*Second.*—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

*Third.*—AN EDUCATIONAL FUND, for the more thorough education of the youth of Liberia, on whom will devolve the task of conducting the Government.

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## EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."